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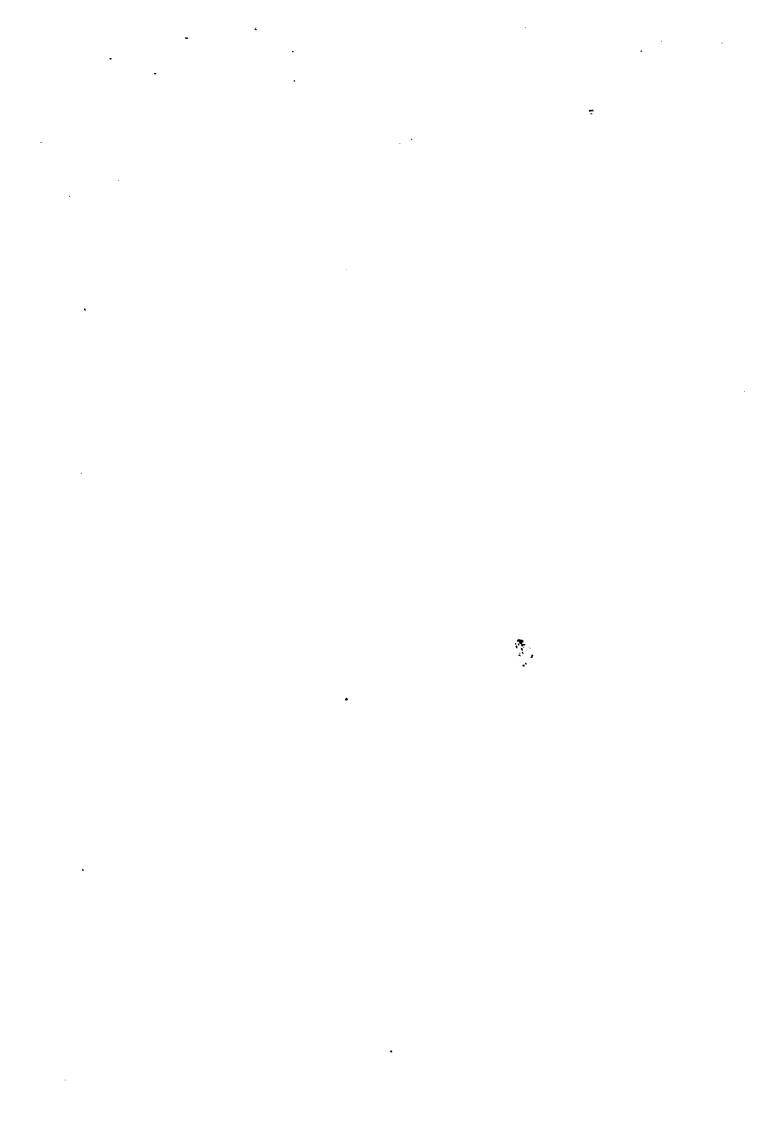
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MISSIONS

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Kingdom of Heaven.

The Inaugural Address

OF

WILLIAM OWEN CARVER, TH. D.

AS

*Assistant Professor of New Testament Interpretation
and Homiletics*

IN THE

SOUTHERN BAPTIST THEOLOGICAL SEMINARY,

OCTOBER 1, 1898.

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PREFATORY REMARKS.

In March, 1895, the "Gay Lectures" were inaugurated, and, most fitly for this institution, with a series on Missions, by Dr. H. H. Harris. Six weeks later the Trustees asked Dr. Harris to aid in filling the breach made by the departure of Dr. Broadus.

From its foundation this Seminary had been peculiarly missionary in spirit and teaching. Now that the new acquisition to the faculty had for many years been President of our Foreign Mission Board, and longer an earnest student of Missions, the time seemed opportune for opening a course of direct and connected study in Missions. Accordingly, in 1896 this course was begun with the most encouraging outlook. But, alas for our hopes! not half the first year's work was done when, to adopt his own phrase, God allowed his sick servant to "unhitch for rest" from his toils. His work was speedily arranged for except the new class in Missions, which no professor felt that he could add to his already too heavy burden. Finally it was suggested that the "Assistant Instructor" undertake it. His qualification was his zeal for the cause, and he was able to find time for it only because he would not see abandoned the work for whose beginning he had prayed. At their next meeting the Trustees appointed the "Assistant Instructor" to continue this work, and last May, in electing him Assistant Professor in New Testament Interpretation and Homiletics, they included in his duties direction of the Missions course.

Another subject was in my mind for the inaugural address, but more and more this work was pressed upon my heart till I was constrained to speak on some phase of Missions. I am conscious of having turned aside from the two main departments in which I was elected to teach and chosen my subject from that which is an "extra class" and, so far, a side issue. To this I was impelled by my love for this subject; by a wish to make even a side issue, when it is Missions, appear important, and to attract attention to its study; and by a feeling that the heart of the department of New Testament Interpretation is located in the study of Missions, and that the burden of the preacher's homily is "the kingdom of our Lord and his Christ."

I have been at some pains to ascertain how extensively Missions are taught as a distinct department of investigation in the theological schools of our country. Very few have yet thought it desirable and wise to undertake such study, contenting themselves, for the more part, with the inevitable teaching of Missions in the various departments of theological study, with occasional

lectures by specialists, and with student organizations. In only two or three schools is successful prosecution of mission study required for graduation.

Now, no professor can well avoid teaching Missions, more or less, in whatever department of a theological seminary, nor should any man who would seek to avoid it have place in a theological faculty. Nowhere has this feeling been more emphatic than in the Southern Baptist Theological Seminary. Nor has the establishment of a Department of Missions lessened at all the emphasis everywhere given this fundamental Christian teaching. But we are sure that continuous, consistent, specific, and directed study is as necessary for a correct and comprehensive view of Missions as for any other phase of Biblical study.

We beg to suggest that some friend equally of Missions and of the Seminary could do a most timely service for both by the contribution of \$30,000 for the endowment of the Chair of Missions. This would make it possible to extend the work we are already doing, and would guarantee it a permanent financial basis. Such a contribution would also greatly stimulate the collection of \$50,000 or \$100,000, which is a pressing need of our endowment.

MISSIONS AND THE KINGDOM OF HEAVEN.

INTRODUCTION.

A proper study in the principles of Missions has the New Testament for its ultimate standard. But be careful to distinguish "what was essential—springing out of the inherent nature of man and of the gospel, the same yesterday and to-day and forever—and what was accidental, and therefore changing with time and clime and civilization." We must see the principle in the midst of its circumstantial form; must know what should yield to circumstances and use them, and what must defy or modify circumstances. We need to distinguish well between what, as exposition of principle, is preceptive of conduct for all time, and what is merely illustrative and suggestive. That Jesus "went about doing good" is principle, preceptive for all people for all time; that he "came preaching and saying: 'The kingdom of heaven is at hand, Repent ye therefore'" is preceptive for all preachers; that he did constantly miracles of healing is illustrative of the compassionate relief constantly to be extended, but not in the same way; that Jesus denounced the Pharisees, passing judgment upon them, is never fully to be followed by any mere man. In transmitting its funds for the support of the great missionary to the Gentiles, the Church at Philippi once employed Silas and Timothy, once sent their pastor all the way to Rome, and on other occasions sent by means unrecorded. Had only one of these means been mentioned, many might be clamorous for this as the only correct channel for sending mission funds, whereas the manner of sending is of no real consequence, the important thing being to send by every opportunity. In answer to the question, Who shall send and direct the missionary? the one clear principle is that he shall be called and sent and guided by the Holy Spirit. The human agent is a secondary consideration. Our Lord intends that we shall use our minds, under the direction of the ever-present Spirit of Truth, in the interpretation of revealed precept and inspired example in our missionary endeavor.

I. Our first consideration is **THE AIM OF MISSIONS**, which we find to be **THE EXTENSION OF THE KINGDOM**.

The kingdom is variously qualified, as "The kingdom of heaven," Matthew's uniform phrase; "The kingdom of God," Luke's idea; the kingdom of Christ, as set forth in various expressions. It is hardly proper to seek an exact and definite idea for these expressions. There are no concepts corresponding to our terms, civilization, righteousness, etc.; nor is there any

for the heavenly kingdom, which is defined by Paul (Rom. 14: 17) as "righteousness and peace, and joy in the Holy Spirit." This combination of spiritual elements is sometimes considered in connection with their source; if the personal source is thought of, we have the kingdom of God; if the impersonal, the kingdom of heaven. Again, the dominant idea is the sphere of application. All who come under its influence may be included, as the race of Israel, and then even "the sons of the kingdom" may be "cast out" of the assembly of approved subjects of Christ. These willing subjects have the kingdom of God "within" them, and thought of as the nucleus for extending the heavenly reign they become "the seed of the kingdom." Another important distinction is between the present, partial, and opposed existence of the spiritual principles of the heavenly reign and their final glorious, universal, and unhindered sway under the personal and consciously perceived presence of the King, the Lord Jesus Christ.

In the narrower view the kingdom of God was in some measure present upon earth from Adam to Moses; in a larger degree from Moses to the Messiah; then commenced the Kingdom of Christ, as foretold in Psalms, Isaiah, and Daniel, which has been present in the world continuously since then, and of whose increase we have the sure word of prophecy that there shall be no end. This limited but extending reign of Christian principles may include all who come within the scope of its influence, and one may be in the kingdom but not of it; but they who are willingly and consciously subject to the King constitute the Church, the Ecclesia, consisting of those "whom God hath delivered from the dominion of darkness and transferred into the kingdom of his dear Son." In this view one deeply under the influence of the kingdom is "not far from the kingdom," and "the Seventy" were taught especially to emphasize that "the kingdom has come nigh" unto them that hear the gospel. This conception of the kingdom puts the saints on earth clearly within it, and makes it a kingdom in time, howbeit "not of this world." In the fuller sense the kingdom must await the coming of the King. The Son of God first came as Servant and set up the kingdom of heaven. Then he was Jesus. "This same Jesus will come again," and this time "in the kingdom of his glory." This is the King. Those who in the narrower view are in possession of the kingdom are in this view only minor heirs of the future kingdom.

The kingdom is sometimes thought of independently of any plan of development. So Jesus pictures himself as the Judge at the "last day," inviting "his sheep" to enter upon the inheritance of "the kingdom prepared" for them "from the foundation of the world."

He that is in the kingdom considered in its spirit will be in it considered in space when the time of its location arrives. He

that stands now in the ante-chamber of heaven will find himself in its feasting halls when the partition of the eternities slides away and all the parts of the kingdom are joined in the final whole.

Now we maintain that it is the business, the whole duty, of the children of the kingdom to labor constantly for its extension in the world. Whatever is alien to the commonwealth of the spiritual Israel or strange to the covenant of Christy promise is foreign to Christ and is field for foreign missions.

Not a few of the ablest thinkers and workers in missions have dissented from this view of the aim of Missions. This denial grows out of a millennial theory of which it is a logical element. But whether the Second Coming is pre-millennial or post-millennial should have nothing to do with a proper theory of either the duty or the aim of Missions. The aim is to subdue the world to Jesus—the universal earthly extension of the heavenly reign; and the duty is to put the whole of the present energy of the kingdom on earth into the accomplishment of this aim. This is true, whatever your view of the kingdom. Do you think of its extent? “Go ye into all the world.” Do you think of its subjects? “Make disciples” by “preaching the gospel to every creature.” Do you ask of its influence on the individual? “Teaching them to observe all things, whatsoever I have commanded you.” Is there a question of other duties? “Seek ye rather the kingdom of God,” “for your heavenly Father knoweth that ye have need of all these things;” leave that to him. Do you ask of times and circumstances? “It is not for you to know times or seasons which the Father hath set within his own authority.” Is there a question of success? “Lo, I am with you all the days.” But will not Christ reign on earth a thousand years? Yes. And will not evil men wax worse and worse, and will there not be a great falling away? To this and all such questions, so far as Missions concern the kingdom, “What is that to thee? follow thou me.” Our teaching is that no theory of the millennium has any right to influence in any wise our activity in missions, unless to augment it. One says that this is the age of witnessing and of gathering out the elect—the age of the Ecclesia—after which comes the age of the King and his Kingdom. There is a measure of truth in this, but it has nothing for Missions not more fully and more intelligibly contained in the fundamental principles of the kingdom as now on earth. The conception that this is not the age of the kingdom, and that so far as world-wide redemption is concerned we can not be optimistic of the present dispensation of the gospel, contributes to the missionary indifference of the Church of to-day. I say this in full recognition that advocates of this theory have been among the greatest leaders of missionary endeavor; for I say it in cognizance of another fact—that those great leaders

had a conception of duty to God, an outlook on the ages, and, above all, a heart communion with the Christ in the Holy Spirit that are unknown to the masses of Christian people. To give the people a plan of the ages pessimistic as to present effort, before bringing them into close communion with God in the Spirit is destructive of effort. No plan of the ages is so definitely defined as to allow final and dogmatic statements concerning it, but the Word is dogmatic in teaching that the present, persistent duty is to extend the kingdom. The Bible nowhere connects the millennium with the duty of missionary endeavor, nor is a "plan of the ages" contained in any form of the Commission or in any discussion of it. When an hour before the Ascension the disciples asked: "Wilt thou at this time restore the kingdom to Israel?" the Master replied: "It is not for you to know," firmly refusing to connect their idea of a millennium with the duty of saving the world. When assailed by the query whether few shall be saved, Jesus said, "Agonize to enter into the kingdom"—strive to bring yourself into fullest harmony with the present and extending kingdom.

The one word that has seemed to justify connecting our duty in the Commission with the Second Coming of our Lord is that of Matt. 24: 14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," and its restatement in Mark 13: 10, "The gospel must first be preached to all the nations." Emphasis is placed on the term "*witness*" in the service of the theory that this is "the age of witnessing" leading up to a pre-millennial coming of the King to introduce a "Kingdom Age." This is wrong in several ways: (1) In supposing that the passage contains any instruction as to missionary duty; (2) In assuming that the "end" here predicted is the Second Coming; (3) In the meaning and direction of the term "*witness*." The subject of the passage is not at all missionary duty, and it is improper to adduce from an incidental statement a principle of service, hinted at only to be repudiated when instructions for this service are given. The "end" here in view, the "consummation," seems clearly to be primarily the destruction of Jerusalem, formally marking the consummation of the Jewish age, when Christ comes to the nations of earth as God's revelation in the world, instead of the former revelation in the Jewish people. The transition of the ages would be marked by physical and civil convulsions, in the midst of which was to be preached everywhere "this gospel of the kingdom" "for a testimony to the nations." Notice that it is testimony to the nations and not witness against the nations. The significance of the change of ages was to be explained, and he that would endure to the end was to know that he should be saved (see verse 13). All the world is to know that God has accomplished his purpose with Israel, that he has been faithful in his promises to Israel, and that he has severely punished the

unbelieving rejection by Israel; all this signifying that God's purpose is fulfilling in this age, that God will be faithful to all in the world-wide gospel promise, and that rejection of the Christ of the gospel will meet fearful punishment. Such is the testimony to the nations.

The fault with the "divine programme of missions" as conceived by those who lay emphasis on the exclusive duty of "witnessing" in this age, and as set forth in that excellent book of Dr. Gordon's, "The Holy Spirit in Missions," is twofold: (1) It is metaphysical rather than practical; (2) It deludes itself by its use of terms. Jesus Christ *is* the "One through whom God built the ages," and "these ages are

'The world's great altar stairs
That slope through darkness up to God.'

By each successive age redemption *is* carried upward to a higher level of blessing and outward to a broader reach of grace till the whole race shall be restored to paradisaical glory." And no doubt we are living in "the age of the Ecclesia," properly translated "the age of outgathering." No doubt, again, "the missionary will be stronger and more courageous to work by the divine schedule; to build with constant and patient reference to the architecture of the ages." What we wish to deny is that the missionary's work, the structure he builds, will be in any wise different by his knowing this plan of the ages from what it will be, if, in ignorance of this plan, he labors with a true conception of the primary principles of his faith and under the order of the Commission. The gospel age is not the final chapter, but it is a real chapter in God's plan of redemption and not "a magnificent parenthesis," as Dr. Gordon follows Dr. Storrs in saying. When Prof. Christlieb answers the question, whether the aim of Missions is "the conversion of individuals or the Christianizing of whole nations," by replying, "It is not a question of selecting the one thing or the other, but the taking of the one thing after the other;" this is not to say that we are to do the first in this age and the second in the next age, but to give a correct apprehension of the individualism of Christianity. The true method of procedure in the world's redemption, in this or in any other age, is through the individual to the mass. Difference in results in the ages will not be from difference in method nor in principle, but in the adjustment and application of forces of conquest and of resistance. So when Drs. Gordon and Mabie so strikingly repudiate the motto, "The world for Christ," and adopt instead, "Christ for the world," they take the other half of the one truth more fully stated by saying that it is our business to bring the world to Christ by carrying Christ to the world. "Christ for the world" is indeed the plan by which we are to realize "the world for Christ."

This school of thought is right in insisting that the work of this age is witnessing. This is the idea of the Christ and the working idea of the apostles. Christ's "Ye shall be my witnesses," repeated in the Gospels, finds a more frequent echo in the "We are his witnesses" by which every address of the apostles in Acts proclaims this conception of their ministry. But witnessing is not the end of their labors, nor is it anywhere so represented. It is a method by which to reach a result. On Pentecost Peter set forth the life of Jesus and his treatment by the Jews; then quoted David in prophecy of the resurrection of Jesus. Now he adds, "This Jesus God raised up, of which we all are witnesses" (Acts 2: 32). This testimony was intended to produce, and did produce, conviction in its culminating explanation (v. 36); "Therefore let all the house of Israel know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified." Then he preached repentance, the expression of faith in baptism, and the promise of the Holy Spirit, closing with an earnest exhortation that they save themselves from the crookedness of their own generation. He aimed to produce by his witness of Jesus the rich results portrayed in the closing verses of the second chapter of Acts. The same teaching is found, whether we examine the election of Matthias (Acts, 1), who had "accompanied" the apostolic party "all the time that the Lord Jesus went in and out among" them, that he might "become a witness with them of the resurrection;" or Peter's testimony on the occasion of healing the lame man at the temple (Acts, 3), the end of which testimony was "turning every one away from his sins;" or the declaration of the apostles before the Sanhedrin (Acts, 5); "Jesus did God exalt as a Prince and Saviour, with his right hand to give repentance and remission of sins, and we are witnesses of these things and so is the Holy Spirit;" or again, Peter's sermon to Cornelius and his household of friends, wherein he says of Jesus, "Him God raised on the third day, and gave him to become manifest, not to all the people, but to witnesses before appointed by God, to us, who ate and drank with him after he rose from the dead. And he charged us *to preach* to the people, *and to testify* that it is he who has been appointed by God, judge of living and dead. To him all the prophets testify, that through his name every one who believes on him shall receive remission of sins." Paul's idea of witnessing is the same. In his address in Antioch in Pisidia (Acts, 13), he tells how God raised Jesus, and that "he appeared for many days to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people. And *we declare to you tidings of the promise made to the fathers*" (30-32). "Be it known to you therefore, brethren, that through this man remission of sins is proclaimed to you." Paul preached not only because Christ sent him to preach the gospel (I Cor., 1: 17), but because he knew that the gospel is "the power of God unto salvation" (Rom. 1: 16).

The conception of witnessing presented in these passages is: The apostles—missionaries we should read except when special reference is had to the official function of the Twelve and Paul—were sent to “make disciples of the nations.” But Jesus, who is the primal fact and primal Person in the gospel, is a miraculous Person, and the facts necessary to the spread of the new faith in him are supernatural facts. This Person and these facts, together with their evidence, are unknown to the world. Certain specially appointed and specially qualified witnesses are to bear testimony to the world of these things, that the men of the world may believe and be saved from the evil of “this present evil world.” To this end the missionaries established churches, and in every church appointed elders whom they exhorted earnestly to shepherd the flocks in the midst of which the Holy Spirit made them overseers. To this end they wrote frequent letters and urged their converts to shine “as heavenly lights in the world, holding forth the word of life” (Phil. 2: 15f.). Their mission required that the world should first of all believe in the man Jesus as the Messiah; then that men receive the Christ as a present personal force in their hearts, revolutionizing their lives. To men’s heads there was the message of Jesus as Messiah, to their hearts of Jesus as Lord. For the first human witnessing was wanted, for the other the testimony of the Holy Spirit (cf. John, 15: 26). Prof. Chalmers Martin, in his valuable lectures, “Apostolic and Modern Missions,” has an excellent discussion of the scope of the Great Commission, as expounded in the missionary aim of the apostles. In the command to the Twelve we see that the thought of Christ included that his witnesses shall “go into all the world” even “unto the uttermost parts of the earth,” that they shall “preach the gospel to the whole creation;” that this gospel involves the duty of “repentance” and the promise of “remission of sins in the name” of Jesus; that this is to be so done as to “make disciples of all the nations;” that these disciples are to be baptized into open separation from the world and into intimate union with Christ; that they are to be taught “to observe all things” in the commands to the apostles.

If now we turn to the commission given to Saul of Tarsus (Acts 26: 16–23), we find that he was appointed “a minister and a witness;” that he was sent to the Gentiles for the purpose of opening their eyes, in order that they might “turn from darkness to light, and from the power of Satan unto God,” that they might “receive remission of sins and an inheritance among them that are sanctified by faith in Jesus.” Prof. Martin concludes “that the aim of the apostles was the establishment, in as many and as important centres as possible, of self-governing, self-supporting, and self-extending churches.” This is an admirable statement of the immediate aim, but not of the ultimate aim, of the apostles. In the “all things commanded” by Christ to be taught by the

apostles to all disciples was there not a larger idea than the local church, and one in which the church forms only a part, the part of a channel for work?

In announcing the conditions, privileges, and duties of the Messianic kingdom, which he everywhere preached as present with his presence, Jesus enjoined that in service and in prayer the first thought should ever be the kingdom. "Seek ye first the kingdom of God and his righteousness," *i. e.*, seek the present local exercise of the principles of the heavenly reign, in yourself first of all, then in all men, in all spheres, and with the largest idea. And "when you pray," let your first petition be in behalf of the Father's glory in the full earthly realization of his kingdom. In that Hebrew parallelism, "Thy kingdom come, Thy will be done on earth as it is in heaven," we have, in characteristic fashion, an exegesis of the first member in the more concrete terms of the second. To pray that the Father's kingdom may come is to pray that his will may be done on earth with the thoroughness, in quality and quantity, that it holds sway in heaven. In closing his wonderful sermon, in which he gives religious and social teaching that will, if adopted, bring heaven to earth, Jesus declares that not mere recognition of him as Lord, but active doing of the divine will is the passport into the finally complete kingdom. In his parables and in his plain teaching the burden of our Lord's ministry is constantly the kingdom, except once when he uses "church" as synonymous with that extent of the kingdom that is on earth, and once where the local church is made a means of harmony in the kingdom. Doubtless among the things commanded to be taught the disciples were instructions concerning churches, but the dominant note of the Master's teaching is the kingdom. In the parable of the good and bad seed Jesus explained that "the good seed are the children of the kingdom," whose multiplying growth is the extension of the kingdom. He had an idea that the kingdom, begun on so small a scale, would be "like leaven which a woman took and hid in three measures of meal till the whole was leavened," or like a mustard seed, "which, although it is so small, grows into a great tree," so that the birds find in it roosting and resting. The parables of the kingdom in Matt. 13, 24, 25; Mark 13; Luke 12, etc., all represent the interests of the Master as here and to be faithfully administered. We are reminded that "the nobleman" of Luke 19: 11ff. is represented as going "into a far country to receive for himself a kingdom and to return." We are told that the kingdom can not now exist, for the king has only gone to receive it. It might be sufficient to reply that already, in Luke 17: 20ff., Jesus has assured the inquiring Pharisees that the kingdom of God is in their midst. But even the parable itself bears the same teaching; for the kingdom to be received by the nobleman was exactly the territory he was leaving to be faithfully

ruled as his kingdom until his return to take personal sovereignty over it.

What the members of the churches need is to become conscious of their relations as "children of the kingdom." Christ will save men from this world for this world. When the apostles were so far saved from worldliness that Jesus could say to them, "Ye are not of this world even as I am not of this world," he would not that they should then be taken out of the world, but says to them rather, "As the Father sent me into the world, even so send I you into the world." God would save all his sons from this present evil world that they may in turn save this evil world in all its relations. The Psalms and the prophecies, especially those of Isaiah and some of the minor prophets, are constantly picturing a redeemed world where righteousness rules in civic, and social, and mercantile institutions. Jesus had the same idea. We are told that this is an impracticable scheme, a mere dream. So they thought of the message in Christ's lips. And so it is until the children of God believe him and apply his teachings. But have we not had a radically wrong idea of the function of Christianity and of the churches? Church work has been divided into several parts, including missions. Its primary work has been home development, self-promotion, while into missions has gone only excess of energy, or at least energy not available for home consumption. The mills have been constantly running to produce repairs and improvements in their own machinery and buildings, while hardly any thing in missions, the proper product of the machine, has been expected or produced. We have been trying to see how much of earth we could segregate from the corrupt mass and save securely by sending it to heaven, whereas the Master taught us also constantly to seek to bring more heaven into earth. We use the church as a hospital for convalescents until they can make the journey to heaven; Christ wants recruiting stations for the heavenly hosts that are to do battle on earth. When we sent troops into Cuba, we established on the Florida coasts camps for equipment and training. Had we sent into Cuba, caught up a few starving soldiers, brought them to a Cuban camp until they could be fed awhile, given new clothes, and made strong enough to travel, and then had given them passes to the United States, we should have been doing for Cuba just what the forces of Christianity are for the most part doing for this earth. But we should never have saved Cuba, just as our present ideas and methods will never save the world. But "We can never do it"? The Israelites never purged the Land of Promise of all its heathen inhabitants, but not because of any impossibility. Andrew asked, "What are five barley cakes and two small fishes among so many hungry mouths?" but at his Lord's command he proceeded to feed them. We ask the same question in the face of the multitudes of heathendom, but do not even aim at feeding them, and then take refuge behind a theory of the millennium.

It is well that for a century of renewed missionary activity the dominant idea has been evangelization. This must be the first work. But in this century we have largely done the work of witnessing unto all nations. All nations, not all individuals as embraced in our commission, have heard the gospel, and some are coming to feel that this work is in a measure done. But look at the present state of the world. We catalogue the nations as Heathen, Pagan, and Christian. But what nation is yet really Christian? Where are the principles of Christ allowed to control the varied life of any people? Have we not reached the demand for an age of Christianizing to succeed that of heralding? We have been making disciples of all nations and baptizing them. Is it not time to join with this work that of teaching them to observe all things commanded by our Lord? Mind you, it is "teaching them to *observe* all things." We have taught the world, and taught ourselves, that Jesus gave us a beautiful system of ethics of the most practical sort—so practical, indeed, that we demur that it is not practicable. A Hindu is reported to have said: "We know your people. If you lived your faith, you could win India in five years." Paul said to the Corinthians: "Be not deceived, evil communications corrupt good manners. Awake to righteousness and sin not, for some have not the knowledge of God; I speak this to your shame." (1 Cor. 15:33f.) And it should shame the churches of to-day that some who see their members have not the knowledge of God. Evil companionships have ever corrupted our good morals. We need to make our good morals correct our evil companions.

If this view of the Christian aim be that of Christ, Sociology becomes a work of the kingdom of God, and so a sphere of missionary activity. Social revolution can not be accomplished in a day, but it can become an aim of Christian effort; and what Sociology most needs to-day is a far more complete union with Christianity, indeed identification as a sphere of Christian duty; for only thus can it succeed. The widespread sociological movements have generally been misguided, but they are healthy signs. By degrees, but surely, and in some ways too rapidly in sentiment for the soundest sense, we are coming into the idea of unselfishness taught by our Master. This is manifesting itself in many ways, but modern Missions is the foundation of it, and will ultimately have the credit and the results of it. In charging to selfishness the extensive neglect of Missions, Dr. H. H. Harris beautifully stated a melancholy fact: "Altruria is not on any terrestrial map;" but if we live our prayer, "Thy kingdom come," we shall write across every terrestrial map, as the name of the whole, "Altruria." When, however, self ceases to be the centre of all, unless we have "learned Christ" "as the truth is in him," we are apt wrongly to locate the new centre. Indeed we need not so much a new centre as that every individual unit make him-

self eccentric, instead of concentric as is the wont of our human nature. And just here is the mistake of much sociological effort and theory which is right and holy in motive; it is at fault in its grasp on its material, for it posits itself on a correct human nature which, if opportunity only be given, will be both just and generous. It forgets that if human nature were so, any sociological scheme would be entirely satisfactory, just as would any form of government. It is unscientific in attempting to produce from one material a fabric demanding another.

Again, so long as Sociology proceeds upon the theory that the community is the unit, needing only proper organization of parts, so long is it doomed to failure. We can not produce life by organizing the disease and death of society and politics. We must go through the first great command of Christ into the second, and not undertake to go the other way. But we must not stop until we have made the entire journey. We can not organize the heavenly kingdom with earthly subjects. We must learn how to seek the kingdom. Men must be subjected to it, and not, as the present effort too often is, the kingdom subjected to sinful men. Men must be regenerated, not organized, into the kingdom of heaven. We are to save society, but by means of sending saved and sanctified men into society. The failure of the Church to recognize, or even to admit, that it is to introduce the kingdom into the world, has led social reformers too generally to despise the Church. We say that men must be regenerated into the kingdom, but do not seek so to regenerate them, nor to generate the kingdom in our own lives and churches. But whether so recognized or not, Sociology is a product and a province of Christianity, and by degrees false theories will prove their futility, the Church will awaken to its opportunity, and we shall have Christianized lands, not merely evangelized lands.

In this comprehensive sense Missions are indeed the one work of the Church. Once let us firmly fix the idea that Missions are the work of a church and of the Church, and all development becomes preparation for work and not work directly; all home work is now fulfilling the mission at hand and securing stores for the wider work for the world.

But with this aim in missions, are we not driven to pessimism in contemplation of results? So it is charged. But not so if we rightly apprehend the relation of our duty to results, and then remember that we are "laborers together with God," who has revealed to us our duty and his promise, but with the assurance that he is working in secret counsels as well as in revealed channels; that besides our temporal schedule he has an eternal schedule. We need to learn not to expect less, but to demand nothing.

II. THE UNIT IN MISSIONARY EXTENSION OF THE KINGDOM — THE INDIVIDUAL.

Among us Baptists there is a considerable party at present demanding increased honor for the local church and contending

for it as the unit in all Christian activity. They have with no great modesty styled theirs the "Gospel Mission" plan. These brethren may have had a message for the larger and more active forces of their denomination, but they have mistaken their mission, as they have also the gospel idea in work. In decrying overmuch dependence on organization, many of them have gone to the extreme of opposing all organized effort, and, in the conscious weakness of this position, have fallen to denouncing men and measures. We needed the lesson of more faith in God and less exclusive dependence upon organization, but we do not need more of mistaken honor for the local church, a form of honor which comes dangerously near to making the church a fetich, and, strangely enough, as a rule, erecting on the altar of its adoration the least vital and complete of these local organizations. No, our need is for more Holy Spirit guidance after Spiritual consecration of ourselves, and through ourselves of our churches, to the work. We need more God in our missions, and he will bring in not more church, but more of the church. We need in missions not more church in the abstract, but more church and churches in the concrete; not more church in the organization, but more church members in the aggregation; not more ecclesiasticism, but more evangelism. The independence of the churches, as at first urged by the "Gospel Mission," meant that no rills were to unite and form a larger stream. But very presently it was evident that no grist would be ground on such mills as these streamlets would turn. They then allowed that several rills might make a creek, but firmly refuse to permit creeks to unite to form even a little river. Now a creek will run into a river or into a sinkhole or dry up. So in matters of expense, these brethren compare absolute and not relative costs. It is to be expected that a six-horse engine will require less coal and fewer engineers and firemen than a six-hundred-horse machine. Or, if they insist that the difference is one of kind, not of size, it must cost less to operate a hand-mill than a steam plant. But what of the output? In New Testament times the cheapest method was not always sought. It is claimed, "The Commission was given to the churches of Jesus Christ." The Commission was not delivered directly to a church, but to individuals; not to an organization, but to an aggregation. If this be questioned, still Paul received his commission not through a church nor as a church member, but directly to Saul the individual, and his obligation to be a missionary was grounded primarily not on his connection with a church nor the Church, but in his union with Christ, the fountain of missionary authority and effort.

Dr. Harris devotes just half his space in the first of his Gay Lectures to discussing "Where the Obligation Rests." I felt, on hearing him, and am even more convinced in re-studying his argument, that he hoped to create discussion of this question..

He was disappointed; and where he failed I can hardly hope to succeed, but I am convinced that Baptists and others alike need thoroughly to canvass the question of the location of responsibility in Missions. While joining "the most pronounced of his hearers in an emphatic affirmative" to the questions "whether the churches as such have any obligation to the cause of missions," and "whether Christian people ought to work through their several churches," the lecturer affirms: "The New Testament seems to me to lay the duty of prosecuting mission work not so much upon the churches, organized bodies, as upon the individual Christian heart and conscience." His examination of the Scripture teaching on this point is masterly, and, if not conclusive, at least deserving much careful reflection. There is no certain New Testament example or precept for a local church sending out a missionary, nor any at all for its determining his sphere or method of activity. There is both example and precept for contribution by local churches to the support of missionaries and for the appointment of financial agents for the collection and transmission of benevolent funds. And let it be understood that benevolence needs always to be transmitted; contribution for support of local work is payment of debt; gifts must go out of the church. Mr. Geistweit thrillingly impressed this thought in this hall last June. Three years before Dr. Harris had urged it from the same platform. Both were only stating clear Biblical principle. We speak of tithing our income for benevolence because this was the Israelite's duty, and we include in our gifts pastor's salary. But let us remember that the Jewish tithe was a tax, levied and demanded because of organic connection with Israel. No Jew was benevolent for paying his tithe. Benevolence was a personal matter, and must draw on the remaining nine tenths. Support of the local church is a joint duty, and the fact and extent of my duty depend, in part, upon the ability and activity of others. "The duty of telling the lost about Jesus and His love springs rather from living union with the spiritual Head than from any formal connection with His body." The duty to be a missionary and the duty to join the church both flow from the same fact of union with Christ. The man is thus a missionary before he is a member of the church, but at the instant of becoming a member of the kingdom.

But if the local church is not the missionary unit, much more is it wrong to make any other organization the unit of responsibility, whether denomination—"church"—a board of missions, or a missionary society. In Smith's *Short History of Christian Missions*, after the story of the founding of the great missionary societies, is a chapter entitled "The Churches Become Missionary." If you have never studied this particular phase of the subject you will sympathize with my disappointment on finishing the chapter, after reading how the various branches of the Presbyterian Church, in all quarters of the globe, had become

missionary. No chapter could be found telling how other "churches" became missionary. But are any other "churches" missionary, formally and organically? Is Smith not right in the main? There are some small exceptions, and some modified exceptions among larger denominations. Are the Presbyterians right in this matter, and all the rest of us wrong? Are they so much in advance?

Carey is called "the father of modern missions," but that is a mistake. He is the father of organized missions, the father of the missionary society; and the sanction of the mission workers of the century has been given to his plan, and the Holy Spirit's approval seems also to be present. What, then, was this idea of Carey that has moulded the missionary enthusiasm of a century into practical results? Just this: that the individual is responsible to God for the world's evangelization, and that his nearest means to the discharge of this obligation is through coöperation with other individuals who share with him the consciousness of the obligation. This was a Baptist notion, and to it the Baptists of the world have right closely adhered except in our Southern States, where the Southern Baptist Convention is a unique organization in the history and the present constitution of the kingdom. The arguments for representation in the Convention on a solely numerical basis; the claim for equal voice by all Baptists in the administration of the business of the body; the right of appeal for support of their work from every Southern Baptist, as such, claimed by our Boards and, theoretically, granted by most Baptists; the emphasis urged for the influence of the local church in the general denominational body; these all are based on the assumption that all Southern Baptists are members of the Convention, the organized missionary conscience of the denomination; and this again *tends* toward the conclusion that we have in the South not only Missionary Baptist churches, but the Missionary Baptist Church. And without the movers being aware of it, some propositions have been made in recent years to do business in the Convention that can be done only if we have such a territorial church. The Baptist idea elsewhere has been to combine into one association all who have a similar interest and will coöperate toward a common end. In the South we have sought to include in one organization the coöperative, inoperative, and anti-operative elements; to combine all Baptists, regardless of their sympathy with, or approval of, the purposes of the organization. Much may be said in favor of the Southern idea, and the fundamental principles of Baptists check tendencies to ecclesiastical assumptions.

Some consequences of locating responsibility in the individual are sure to arouse opposition, but if this is the Bible idea, the second thought of Christian minds will adopt it. The wide view of Missions as seeking the present establishment of the

kingdom, coupled with independent individual responsibility, urges me immediately to begin living the principles of the kingdom in all the relations of life and extending these principles as widely as possible, in coöperation with others if they will, independently if I must. This view silences objections to missionary boards as the appointed agents of associated workers. It renders legitimate not only a general missionary society, but the local society as well, whether a mixed society, a woman's society, or a young people's society. The ideal is to have no such societies, because all the church is active in all directions. But so long as the church can not, or will not, undertake the work, it is not only the privilege but the duty of those whose hearts and energy are enlisted to coöperate in extending work that rests on them not because of membership in a church but by reason of individual union with Christ.* After all, the one idea that comes nearest to including the *aims* of a Scriptural church is that of a missionary society—an association of individuals vitally connected with Christ and left here to extend the dominion of their Lord. The only denomination that has approximated this idea began not as a "church" but as a society. Every man who joins the Moravians understands that he joins a society for the evangelization of the world, which accounts for the marvelous work of this people, in whose American division the number of communicants in foreign mission fields surpasses that of the home organization by more than fifty per cent, while there are half as many ordained male missionaries as preachers at home.

But if the emphasis of modern Missions is turning on individual responsibility and thus bringing us back to the New Testament unit in endeavor, we are also being led by the pathway of our missions to yet other simple conceptions of New Testament Christianity, the learning of which will be of indefinite value in the future extension of the kingdom, or the failure to learn which will endanger the health and growth of the kingdom now in so promising a stage.

What, to make a further study in units, is the unit of conquest? Missions in the Middle Ages proceeded on the idea of national units, and sought to save nations at a time to the "Church." This was still the ruling idea in the Lutheran Reformation, and had much to do with the German wars of the period. After Carey the unit became the individual, and mission workers, outside the Catholic Church, no longer sought by the simple ceremonial of sprinkling water to introduce into the household of the "Mother Church" a nation in a day. Even the national churches, the Episcopal of England, the Presbyterian of Scotland, the Lutheran of Germany, followed, in new territory, the plan of the Baptist Missionary Society, and sought to save the individual for Christ. This has largely been the process in

*The conventicles out of which so many Baptist churches came in England and Europe were societies within "churches." Baptists can not consistently oppose societies.

the initial stages of the missionary labor of this century. But with the growth of the American idea of separation of Church and State, the "churches" that had had national units in Europe, and in preceding centuries, were practically and logically driven to shift the unit from the nation. With some confusion between the ecclesial unit and the family unit, they have right generally come to the idea of the family as the unit of salvation. So far there is small ground for hope that the Pædo-Baptist denominations will learn the lesson, that God through modern Missions is so plainly teaching, that the responsible individual is the unit in redemption; and that therefore a national church is an idea foreign to the kingdom, and that "members" who are not "communicants" are an anomaly. As soon as a good footing is gained in a new country, there is a tendency to return to the anti-biblical ideas. Witness, the "Church of Madagascar," comprising the families of all professed Christians of the island, and the movements toward "The United Presbyterian Church of India," and others.

In the early days of Christianity the two bearings of individualism here discussed were fundamental, and men went everywhere preaching the word, each man feeling an individual obligation to save the individual brother. And it was all done in a free and easy way, unhampered by ceremonialism or ecclesiasticism. It mattered little whether a man had ordination or ecclesiastical sanction or paraphernalia. He was sent by his Master with a message for this and that man.

The decline of this spirit which so rapidly spread the kingdom in the Roman Empire came from two sources, which I find that Dr. Broadus aptly characterized as "Judaizing the Church" and "Romanizing the Church." When the ministry had subjugated the laity and made it unlawful for the layman to preach his Christ, inevitably preaching and mission work became professional, and the masses shifted their sense of responsibility upon the self-constituted agents of Christ. Then ceremonialism rapidly usurped the place of simple faith. Then the horizon of the kingdom was narrowed. Israel had closely shut itself up against the world, refusing to believe that the heavenly kingdom could contain any but Jews. The Holy Spirit won the early Christians to see that the world was bigger than Judaism. The Roman Empire next became the world, and the Christian ministry turned from world-wide evangelization to conquest of Rome, but, instead of gaining their point by subduing Romans to the Son of God, they sought it by religious ceremony and political intrigue. Then Constantine effectually shut in their vision by the union of Church and State.

The Lord gave Luther the everlasting gospel again for the world, but nor he nor his followers ever learned that the kingdom is larger than "the Church," not even when God drove them out of the Roman Church, as he had driven the early Christians out

of Judea. Hyper-Calvinistic Christians would have it that the world of duty included only the elect, and these only when by profession of faith they became manifestly elect. So by formalism and by dogma they all cut themselves off from seeing their work and from the means of doing it. Through Missions God is leading his people back to primitive Christianity, if only they have the wisdom to follow the leading.

III. THIS BRINGS US TO CONSIDER THE METHOD BY WHICH MISSIONS ARE TO EXTEND THE KINGDOM OF HEAVEN—BY GIVING THE GOSPEL TO THE WORLD.

Here, again, let us bear in mind that sameness of spirit, likeness in essentials is the mark of a return to the Christ idea. Shall we aim at the minimum of organization because this is the New Testament example? Organization was then as little used, or available, in other spheres as in the labor of kingdom expansion. Opponents of organization on this ground ought in consistency to oppose extensive use of money; and human nature usually sees to it that they are logical in their practice. The least organization for effective service was the idea then and should be now.

Shall we seek in the New Testament a plan for every collection and for every transmission of funds? Then we shall often be wanting, for the plan depended on circumstances. If we stickle for New Testament example, we can not use a draft, nor the public mails, nor steam transportation, nor telegrams, though wicked enough to employ all these for private affairs.

Shall we refuse to build houses on mission fields because New Testament saints did not do this? Neither did they build them for the home churches?

Shall we eschew schools and hospitals because we find none in New Testament mission fields? Neither do we find them among the home churches. Do we not find that what a New Testament Christian did for himself he did for all, learning that he was to love the neighbor as himself? Stickling for exact apostolic likeness in accidentals disregards essentials and violates the spirit of the faith.

Let us insist that every Christian shall feel that missions is his one business. They have been regarded as an extraordinary work; they are to be the ordinary. This has been his gratuity; it is his duty. It has been treated as outside the bounds of duty, and so to be done or not as one chooses; it is really the first duty, and the Christian has no choice in its acceptance. It has been regarded as a sort of supererogation to redound in special credit to the doer; it needs to be made the test of orthodoxy, if not of saving faith itself.

It is gratifying that censorious criticism of Missions is no longer aimed at the enterprise itself, but is confined to methods. So much has been gained for the cause in recent years that opposition to "the divine enterprise" is no longer bold, but hides

behind criticism of the practical working of the idea. Dr. W. H. P. Faunce has well observed that "the extension of the gospel is hindered to-day not so much by the meanness as by the littleness of men."

While this is the age of organized missions by which so much has been accomplished, the century has also witnessed several splendid examples of what are not ineptly styled "Faith Missions." Gossner and Hudson Taylor, as well as Müller and Simpson, may have lessons for us. By opening doors beyond all possibility of occupation through the channels of our present organization, or any organization along present lines, has not God probably called for a new, spontaneous movement like that of the apostolic age, when men "went everywhere preaching the word." Human wisdom will reach the world by organized effort. May not the divine plan be by organizing life? The free and vigorous New Testament individualism, baptized for service in the Holy Spirit, seems now the only way to reach the world. We have developed an excellent theory of world evangelization, by the church, through societies, with salaried missionaries. Have we not also developed proof that this is not God's exclusive method? One of three courses seems demanded: (1) An age of martyr faith missions; (2) An age of real sacrifice by the masses at home; (3) A combination of these two, employing also the best elements of the generally accepted plans of organized work. The last would in every way be best, but the first can not wait on this.

But would not spontaneous effort of unauthorized enthusiasts with no board to select and no church to restrain soon produce chaos? Perhaps so. Certainly so unless the Holy Spirit should maintain order. A proper combination of methods would help prevent disorder. Even if many uneducated and undisciplined should go, will there not be a net gain, as in the apostolic age? A board of advice and control would have prevented Judaizers from hampering Paul and hounding him at every step. Yet no such board is found. It is a disgrace to the churches that men are constantly saying to them: "Here am I; send *me* to the world to which Christ has called *us*," and getting a refusal. One who finds his duty in America must very reverently advise a brother to go out with no promise of support. On the other hand, are men called of God to be missionaries on condition of a board's guaranteeing support? or did God call them to the work, himself guaranteeing support? If God calls you, my meanness can not excuse your idleness. In the latter months of his missionary work Jesus was supported by a band of women—the original woman's missionary society. Yet before these women came to his support, what? And had they not given support, what? Whenever Paul's brethren sent abundance of supplies he "became engrossed with the word," but if the supplies were lacking he labored on, in want and hunger if need be.

Our plan is to have the missionary do nothing of his work until free from the care of support. Surely we who stay at home are under every obligation to be "partners" with them who go, by "communicating," which is Paul's way of saying that others paid the money while he did the preaching. Surely we have no right to demand that because the missions of the New Testament were on the faith plan, those of to-day shall be. For at that time the home churches were also run on the faith plan. Paul had no stipulated salary as missionary, but neither had Epaphroditus as pastor of the church that most frequently sent unto Paul's need. Both had partial support, or if either did not, it was the pastor. Besides there were then no established home churches such as we have to-day to support foreign work and organize foreign campaigns. Peter and Paul had finished their work before any churches were as old as some of ours in China and India. There were no Christian countries to evangelize heathern lands.

The faith plan has its compensations. We say to our missionaries: "Go and draw on our board quarterly in advance, even if it costs us bank discount." Then we say: "It is our business to send the gospel; we leave results with God," excusing our little expectations. We plan this year's work on the basis of last year's receipts, and with the promise of the bank to lend funds in emergencies. What room have we left for the cultivation or the exercise of faith? Too often, as Dr. Gordon is credited with saying, "Prudence sits over against the treasury watching the expenditures to see that Faith does not overdraw her account." If we can not trust God in laboring to extend his kingdom, where can we trust him?

A plan with more of the faith element will secure more support. For, aside from the Omnipotent promise, Hudson Taylor plays on a profound principle of human nature when he lets the Christian world know that the China Inland missionaries will suffer unless the support comes in. We know that our boards will take care of our missionaries at all hazards, and we await our convenience for our contribution, and then cut it down, or cut it off, when times are pressing. Let Southern Baptists know that Graves and Bryan, McCullom and Maynard, Lumbley and McCormick will suffer and their children want food unless we send the means promptly, and the means will come.

Again, why may there not be an apportionment among the missionaries of the funds actually in hand—not the same amount to all, but according to the need of each. Missionaries are not bound to have uniform salaries any more than pastors in America.

We need to study all plans, learn their lessons and adopt them, ever mindful to leave abundant room for the Holy Spirit. Our dependence must be on him, not on our organization. Keep up the life flow; then give it an organization through which to flow.

When Paul and his companions preached, they found everywhere a home, an audience, and a language. Jewish colonization had made the way for their coming. No such preparation has awaited our missionaries. Hence methods must differ. The modern missionary must make a language and a reputation, and must often revolutionize himself before he can do his work. But a wide use of colonization is now possible. For three hundred years the Jews had been doing for Paul and Barnabas what English colonization has partially done for the missionary of to-day. Dr. Moxom has said: "The whole Church of Antioch could not go into Asia Minor. That would be not a mission but a migration." But suppose some considerable part of the church had gone, leaving the main body still at home. That might be a missionary migration, and something like that we need. The Germans have tried this to some extent. Just now we need that the colonies of Christian people in India and Africa shall feel their missionary opportunity and obligation. The contradiction of his gospel by his professedly Christian comrades in the colony has too often been the missionary's worst hindrance. In New Testament times Christians scattered abroad by persecution or for business and for travel used every change as a chance for new mission work; and now when we run to and fro in the earth, we should go in the same spirit. Then why may not merchants, farmers, mechanics, and physicians feel called of God to go to Africa and India and China, to Cuba and Puerto Rico, and the Philippines to carry on their business, but to make it their chief business to tell and show the heathen the Christ life and message. Colonizing missions could do much. Colonies are a growing fact; to make them factors in the kingdom is the problem.

Missions have now a great opportunity to use the nations of earth in the prosecution of God's work, if only we are wise, and remain consistent with the principles of separation of Church and State. This idea is more tangible to an Englishman than to an American, but we may have occasion to learn it in America. The more I study Missions the more I feel that England is the greatest human factor in the elevation of the race for two hundred years. She is ever reaching out, and is charged with greed of empire. Much personal and corporate selfishness is exercised in her growth. But it can not be said that England lays her hand on any people or land without lifting it into higher civilization, larger life, closer proximity to the kingdom of heaven. The progress of events has, in the providence of God, recently put the United States in position to do similar work. The policy of our country under the Monroe Doctrine, the Protective Tariff, and the kindred principle of confinement to this continent, was wise for a youthful nation; was self-preservative. But for the nation to pursue these policies when it has grown strong and when God has given it a great opportunity to elevate human-

ity would be criminally selfish, and would doom us to decay. Instead of the motto "America for Americans," we need to adopt "America for the world," and take care not to make it, "The world for America." God made the great nations, and he will use them for making other nations great. The dream of an Anglo-Saxon confederation to rule the world is ambitious and earthly. An Anglo-Saxon confederation to lift up humanity may be a divine concept to be realized. But let England and America remember that they are still far from being in the kingdom of heaven to the measure of the heavenly prevalence of the divine will. Our work must be inward as well as outward. While lifting others we must ourselves ascend.

Illustration of the proper use of civil power for furthering the kingdom is found in the wisdom that secured religious freedom for the new dependencies of the United States; that gave Diaz a place on the staff of General Miles; that sent missionaries as chaplains of our armies; that made Captain Philip teach the sailors of the Texas a lesson of faith in God at Santiago. We need the wisdom that can interpret the providences that make among the nations highways for our God, and the energy and grace to travel these highways. New Testament missionary effort followed the geographical lines of divine preparation. Where God had caused men to throw up a highway for the Messiah his messengers were swift to go, availing themselves of means and methods of travel adapted to these highways.

Along with this idea let us couple the ambition of Paul "so to preach Christ not where he has been named" (Rom. 15: 21), but in new territory. Few would join Prof. Northrup in his proposition that for the sake of conserving energy for mission work we form a practical union of denominations, so that the half dozen congregations of a township should unite, with one pastor at home while the other five are sent, with their present salaries, to mission fields. But we might join Paul in his ambition to preach in territory not occupied by other workers. Prof. Moule styles this "an 'ambition' as far-sighted as it was noble," and says: "Would that the principle of it could have been better remembered in the history of Christendom, and not least in our own age; a wasteful overlapping of effort on effort, system on system would not need now to be so much deplored." (Com. on Rom. s. 1.) To be sure Paul sought to protect his own churches from corruption by false teachers, but he did not attempt the occupation of territory already preëmpted, even by Judaistic preachers. Had the "Gospel Mission" sought new territory for income and for effort, it might have proved a blessing. The embarkation on a new and important enterprise was Hudson Taylor's emphatic apology for the China Inland Mission, and he has honestly sought to interfere with no other work in its field of labor or in its source of supplies.

I wish to add a word about methods of procedure on the field. In a clear and logical discussion of these methods, Dr. Dennis* has classified them as *evangelistic, educational, literary, medical, and industrial*. He makes it perfectly clear that all these are but different means to a common end, that of saving men through Christ. We have seen that objection can consistently be urged against none of these on the ground that it was not used in New Testament times. Some of them were not then available, and there is as much evidence that they were used in missions as in home work. It is only a question of what will most effectively accomplish the result of the full salvation of men, remembering that this involves salvation to all the functions of "the life that now is," as well as to the glory of "that which is to come." Never let education, or healing, or industrial development be, or appear, an end sought, as they have too often been. Let all these things be but fruits of the gospel. God wants to show to Chinese, not only that Christianity can produce American and English teachers, physicians, and mechanics who love their fellow-men to the point of sacrifice, but that it can produce these through the gospel from Chinese material; not only that the gospel can cause Americans to love the Chinese enough to build chapels and schools for them, but that it can cause even poor Chinese to build these institutions for themselves, even at great sacrifice. Education alone as a means for true mission work is a demonstrated failure. Let this and all side issues and graces be kept in their place as fruits of the righteousness that is from God in Christ Jesus. To quote Dr. Gordon once more: "God's appointed agent and agency for evangelizing the world are these two: The man of God, the Christian preacher; and the word of God, the Christian scriptures. Not the man of God without the word of God, as Roman Catholic missions have vainly held; not the word of God without the man of God, as some Protestants have been tempted to suppose, but the man of God and the word of God. This twain hath God joined together, and none may put them asunder." And a greater missionary than Gordon has said to a younger missionary: "I charge thee before God, and Christ Jesus who is to judge living and dead, and by his appearing and his kingdom, preach the word; be urgent in season and out of season" (II Tim. 3: 1f.).

The Christian progress of this century has been, more than any thing else, a journey through the road of world-wide Missions to primitive Christianity; an important feature of this work is making the Bible a new book and greatly reinforcing our faith in it. This strengthening has come at an opportune time for counterbalancing the Destructive Criticism. Our meeting heathen religions and the urging of missionary duty have together maintained a demand for an infallible and final word of God. We need a Bible from God to meet the sacred books of the pagans.

*In For. Miss. After a Cent., p. 228ff.

Missions and the Kingdom of Heaven.

“Christ and other Masters” is a missionary book. Missions have constantly provided new evidences of the divinity of the gospel. They have made it possible to write a “New Acts of the Apostles,” and have provided “Miracles of Modern Missions.” “The enrichment of Christianity by its missions” is a wealth not yet computed and ever growing.

Let us fix our eye on the aim of winning the world to Christ through the gospel, and into the realization of this ideal throw all our energy, ever “looking for and hastening the coming of the day of God.” Then if we shall not finish the cities of earth before the Son of Man come; if the Holy Spirit shall not in us subdue the world to Him who “on the right hand of God” is in expectancy “waiting until his enemies be made his footstool,” then, though “not having received the promises, but having seen them from afar and having embraced them,” we shall “obtain the good testimony,” “Happy those servants whom their Lord when he cometh shall find watching.” With eyes ever fixed on the coming Lord and hands ever stretched out to extend his kingdom, “our labor of love” will ever be in “the patience of hope” and will be “not in vain in the Lord.”

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